

**Viking sports and fun – What they did to pass the time**

Arlen Donald

**Abstract**

Viking culture has been seen as violent, rough and uncultured. However, research and archaeological finds and research have revealed a sophisticated society with ample time to pursue entertainment activities during leisure time. This paper explores some of the sports and diversions pursued by adults during the Viking period.

## **Introduction**

Modern culture views the Viking age (8<sup>th</sup> to 11<sup>th</sup> century CE) as a particularly violent period, filled with battles and songs praising violence. While there was a great deal of expansionism and war through the period there were also great times of peace and settlement and the art and leisure that such times bring.<sup>1</sup> This paper examines some of the games and pastimes which can be found in the Viking age using both archaeological and textual evidence. I have attempted to keep this paper to a reasonable length and as such the listings and details are by no means exhaustive.

Textual evidence from the period is scarce and can be challenging to interpret. The Sagas, stories of the Viking age originally passed down through an oral tradition, are one of the main windows into Viking life. These were written mainly in the 13<sup>th</sup> century and due to this late date it cannot be guaranteed that they remained an accurate example of the period. Sanmark and others assert that when the Sagas they were Christianized and lost some of the original cultural and social information which would otherwise have been included.<sup>2</sup> Because of this, I have attempted to balance the textual evidence against the archaeological evidence wherever possible, understanding that the archaeological evidence can be rare and sometimes presented in contexts which complicate the interpretation of the find. Nonetheless, I believe that sufficient examination and comparison allows for reasonable assertions on the subject.

## **Where the Games Took Place**

Before discussing the activities, I would like to specify that there appears to have been delineation between indoor and outdoor activities.<sup>3</sup> This in itself is not unusual when accounting for the lack of space in most Norse homes of the time. While modern media tends towards the idealized Mead Hall, the Viking longhouse was generally used by Lords and often had a larger number of people living in it than expected. The largest Viking longhouse found in Iceland, Hofstaðir, was roughly 38 metres long and is noted as

---

1 Foote and Wilson 1970: 187–90; Odman 1992: 143; Wolf 2004.

2 Schoen 2004; Sanmark 2004; Kaufhold 2001.

3 Ellis 1943: 106–7

being twice as long as most Viking halls.<sup>4</sup> The Viking houses in Hedeby give us a more accurate representation of size for an average Viking family home, an average of 4 metres wide and 13 metres long.

I would assert that weather also played a part in the location of activities. In the Northern climes, especially in Iceland, there are extended periods of darkness during winter and extremes of snow and wind. These would certainly have had a severe impact on, for example, a ball game requiring good light and fair weather.

It should be noted that in period, the Norse people defined only two distinct named seasons, Summer and Winter, and while some games would be played in any appropriate weather, some may have been delineated for a specific season based on communal activities, festivals or travel.<sup>5</sup> Bearing these things in mind we can now turn to the specifics of type, understanding how they may have been formed or impacted by available space and weather.

### **Ball games**

Viking age people played a number of ball games jointly referred to as Knattlekir. We are unable to ascertain all of the rules of these games since only brief descriptions of the games survive, but reading from the Sagas we can see that the games were often full contact, sometimes involved a bat and the equipment used was likely relatively heavy duty. For example, in Grettissaga one man is hit on the head with a ball causing bleeding.

*Audun struck the ball over Grettir's head so he could not catch it, and it went far away. This infuriated Grettir, and he thought Audun was trying to make a fool of him. He fetched the ball, came back, and when he was close to Audun, he struck his forehead with the ball and caused a great bleeding. Audun hit back at Grettir with his stick he had in his hand but barely touched him because Great Grettir dodged the blow, and they clinched and wrestled. The onlookers soon realised that Grettir was*

---

4 Vidal 2013: Houses and domestic life in the Viking Age and medieval period: material perspectives from sagas and archaeology

5 Wolf 2004: 61–3

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

*stronger than they had thought, for Audun was a powerful man. The fought for a long time, but in the end Grettir fell and then Audun jumped on him and roughed him up.*

Knattlekir seems to have involved running, chasing and throwing and we can surmise that they had at least four players on the field at one time, lined up towards each other.<sup>6</sup>

Certainly, the games seem to have been enthusiastically played and at times they contained notable violence, whether brought about from rivalry or simple competitive high spirits. There were definitely instances of extreme consequences. In Egilssaga we see that Egill Skallagrimsson finds great enjoyment in ball games, and one particular event taking place during a ball game is highlighted. A young Egil was playing a ball game against a younger but stronger boy, Grimr. Frustrated at being in a losing position, Egil took his bat and hit Grimr hard about the head with it, only to be grabbed and thrown hard to the ground. Later Egil complains about this to a friend before striking Grimr in the head with an axe.

The Saga sources appear to state that Knattlekir was played only by men and we see no reference to women playing it. We do have some small evidence of female observers watching a game, and even then they were not safe from consequences. Again in Egilssaga we see Egil and a friend playing a game against Egil's father, SkallaGrimr. SkallaGrimr becomes furious at the end of the game and kills both Egil's friend and a woman watching the game.

The above mentioned games both took place during the winter, perhaps because the fields were not in active use, but due to the fact that 'Winter' for the Norsemen lasted half of the year we cannot say for sure when they were played or anything about the conditions other than that they were not so poor as to be commented on.

We do have an instance of a ball game being played indoors in Halfdanarsaga. A game is mentioned which uses a ball and a bat and was played indoors to entertain the King and Queen. Now, this was one of the much later Sagas so we must treat it with some caution, but it would seem probable that in a large space and in possible inclement

---

<sup>6</sup> Gisla saga Surussonar chapters 15, 18; Grettissaga chapter 15; Egilssaga Skalla-Grimssonar chapter 40; Eyrbyggja saga chapter 43.

weather such an activity could take place in a large hall. The Saga itself, however, does discuss the difficulty of such a game being played in a place where there is furniture to provide obstacles. In one instance the ball rolls under the Queen's chair and causes quite an issue.

*One day at yuletide, folk were playing a ball game before the King for his entertainment. He sat on one chair, and the queen on the other. The Grims were playing, and no-one could play as well as the larger Grim, other than the king's son, Halfdan. The Grims had not spoken a word to the Queen the whole winter. One time the older Grim struck out the ball, and the younger Grim had to look for it for all of the furniture, though moved, was still in the way of the playing. The ball had rolled up under the Queen's chair. Grim went on all fours under her chair after the ball, and when he stood up, he bent and spoke some words in the Queen's ear, which made her blush a high colour indeed.*

*The game broke up at the noon meal. Men then started to drink. The King served them abundantly during the day, and each man fell asleep in his seat, so that no-one dragged himself to bed. The King drank long into the evening. The Queen sat next to him. The King asked her what Grim had said to her, but she said that she had not been offended by it. The King said that she wished to keep too much to herself, and not give signs of very much. The Queen bade him be on his guard.*

## **Horse Fighting**

While not something that one would condone today, one pastime mentioned in the Sagas was Horse fighting. These fights seem to have been relatively well attended events.<sup>7</sup> There are not great details written about the methods used, but we see in Grettirssaga that a number of people arrive at Langafit with their horses ready to fight and that arrangements are made between individuals based on which horses they think

---

<sup>7</sup> Brennu-Niallssaga chapter 59; Grettissaga chapter 29

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

will match well. They then hold their horses by the tail and goad them on with sticks to the rump.

*Odd drave on his horse with all his might, but Grettir held back, and seized the tail with one hand, and the staff wherewith he goaded the horse he held in the other. Odd stood far before his horse, nor was it so sure that he did not goad Atli's horse from his hold. Grettir made as if he saw it not. Now the horses bore forth towards the river. Then Odd drave his staff at Grettir, and smote the shoulder-blade, for that Grettir turned the shoulder towards him: that was so mighty a stroke, that the flesh shrank from under it, but Grettir was little scratched.'*



*A Horse Fight in Iceland, 1930*

It would appear that this was a pastime taking place mainly at gatherings and, though it is speculation at this point, perhaps partially done to show off particularly well bred horses and find other stock to bargain for or breed one's own horses with.

### **Swimming and Drowning**

Amongst the competitions and games we find written of in period a particular kind of water wrestling seems to have been popular. In the Laxdaelasaga there is a discussion of a competition taking place in the River Nid in Norway. The competitors were expected to wrestle one another and push the other underwater, holding them there. If the other was brought back up or able to bring themselves up and still had the strength

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

to push you under, all the better. This competition took place between Kjartan and a 'Local man' who turned out to be King Olaf Tryggvason.

*It happened one fair weather day in the autumn that the men went out of the town to swim in the river Nid. Kjartan and his friends saw this. Then Kjartan said to his companions that they should also go and disport themselves that day. They did so. There was one man who was by much the best at this sport. Kjartan asked Bolli if he felt willing to try swimming against the towns man.*

*Bolli answered, "I don't think I am a match for him."*

*"I cannot think where your courage can now have got to," said Kjartan, "so I shall go and try."*

*Bolli replied, "That you may do if you like."*

*Kjartan then plunges into the river and up to this man who was the best swimmer and drags him forthwith under and keeps him down for awhile, and then lets him go up again. And when they had been up for a long while, this man suddenly clutches Kjartan and drags him under; and they keep down for such a time as Kjartan thought quite long enough, when up they come a second time. Not a word had either to say to the other. The third time they went down together, and now they keep under for much the longest time, and Kjartan now misdoubted him how this play would end, and thought he had never before found himself in such a tight place; but at last they come up and strike out for the bank. Then said the townsman, "Who is this man?"*

*Kjartan told him his name. The townsman said, "You are very deft at swimming. Are you as good at other deeds of prowess as at this?"*

*Kjartan answered rather coldly, "It was said when I was in Iceland that the others kept pace with this one. But now this one is not worth much."*

*The townsman replied, "It makes some odds with whom you have had to do. But why do you not ask me anything?"*

*Kjartan replied, "I do not want to know your name."*

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

*The townsman answered, "You are not only a stalwart man, but you bear yourself very proudly as well, but none the less you shall know my name, and with whom you have been having a swimming match. Here is Olaf the king, the son of Tryggvi." (Laxdaelasaga Translation by Muriel A.C. Press.)*

The fact that none of the men found this competition or the suggestion of it unusual indicates to me that such wrestling matches were popular in the period or at the very least not uncommon.

### **Wrestling and Strength**

Viking culture was particularly physical and much of the political structure was based on a mix of apparent strength and skill. It is not then a surprise that some of the most popular competitions among men were contests of strength.<sup>8</sup> In the Gragas, a compendium of Icelandic laws, supposedly based on the Norwegian Gulathing laws and brought to Iceland in the 10<sup>th</sup> century, we see mentions not only of Glima, a type of wrestling, but a few of the rules for Glima. In fact, Glima remains the official sport of Iceland and is practiced in distinct forms to this day.

Viga-Glumssaga chapter 13 mentions wrestling at the Allthing on *Fangabrekka*, the wrestling slope, where men from the north of Iceland compete as a team against men of the Westfjords. Grettissaga chapter 72 discusses wrestling matches at a spring assembly where men are matched up based on their size and strength.

---

<sup>8</sup> Foote and Wilson 1970: 189-192





*Fangabrekka as it appears today*

The rules of Glima are not specified in the Sagas though we can assume from the mentions in the Gragas that there were at least some. There are, however, mentions of some specific moves.<sup>9</sup>

*Hryggspenna*, “spanning the back”, meaning clasping your grip around someone’s back. *Loptmjöðm* (literally “hips in the air”) and *Lausamjöðm* (literally like “hips loose”), are both described as being used to make an opponent fall. Cleasby and Vigfusson’s Old Norse dictionary translates these as “cross-buttock hold” and “hip trip.”

Along with wrestling is the lifting of things to show one’s strength and endurance. Throughout Grettissaga we see Grettir lift various things including large rocks and sometimes even throw them to display his strength by the distance he could throw such a weight. He is, however, almost outdone by Bjorn who joins him on a long swim from lake to sea all along the Hitar river. A feat of grand endurance celebrated by all the observers.

### **Board Games**

Board games such as the well-known *hnefatafl* were a popular indoor activity among the Norse peoples and were mentioned regularly in the Sagas. We also have numerous archaeological finds of both gaming boards and pieces.

---

<sup>9</sup> Sturlungassaga; Grettissaga; Grimssaga



*11<sup>th</sup> century Swedish rune-stone 023 showing two men playing at tafl*

Rundqvist and Williams have argued that the presence of Gaming supplies in ship burials as well as regular graves suggests that they played games on long journeys.<sup>10</sup> Bearing in mind how long and harsh the winters in many Norse countries can be it is not unreasonable to surmise that they were in the habit of entertaining themselves during ‘down time’ and that they certainly would have taken games on long voyages.

Board games do seem to have been used also as a way to show a certain finesse of mind. We see them mentioned in the Sagas as something which a well born man or a man risen in rank should have mastered.<sup>11</sup> Hnefatafl in specific is mentioned in the Edda in an almost sacred fashion, seeming to have a power over the fate of the Gods because of the pieces.<sup>12</sup> Bearing this in mind it would be reasonable to suggest that board games were an intricately woven and important facet of the culture, as well as simply a method of entertainment.

The Old Norse word Tafl refers to a board or table, but Hnefatafl became the preferred name to differentiate it from other board games they began to play during the expansion period. Some games could be confused with tafl games because of the word "tafl" in their names. *Halatafl* is the Old Norse name for ‘Fox and Geese’ which is still played in Europe. *Kvatrutafl* is the Old Norse name for Tables (a medieval version of Backgammon) and *Skákaflis* the Old Norse name for Chess, a game which originated in the Middle East. As with much of Norse culture, even the board games could result in actual violence. Some of the playing pieces described in the Sagas have long pins which

---

10 Rundqvist and Williams 2008; Batey et al. 1994: 64

11 Orkneyinga saga; Fridjofssaga; Hervararssaga; Peterson 2005; Helmfrid 2005

12 Van Hammel 1934; Dronke 1997: 9

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

fit into the board. In chapter 70 of Grettissaga, Thorbjorn's step-mother violently attacks him with a playing piece which gouged out his eye.

### **Music and Poetry**

Judging by textual sources alone music was used at varying occasions by the Norse culture in period, during both celebratory and somber occasions. In chapter 37 of Gøngu-Hrólfs saga a wedding feast occurs where “all kinds of stringed instruments, harps and fiddles, pipes and psalter, were to be heard. There was beating of drums and a blowing of horns, with every variety of pleasant play to cheer the body of man.” The Eddic poem Lokasenna mentions a ‘vett’ which appears to have been a kind of drum.<sup>13</sup>

Notably, of the instruments mentioned above, only a few archaeological finds exist and certainly not for every instrument. Bone flutes, musical horns and blowing pipes are on the archaeological record. Rattles and bells have been suggested as instruments used in more somber rites pertaining to death and funerals.<sup>14</sup>

Interestingly, while we Norse music and poetry is sometimes presented in the media as having been simply the bastion of the Skald, the ‘professional’ storyteller and historian, the Sagas show that many men were expected not only to be able to entertain, but to declaim and compose as well.<sup>15</sup> Old Norse poetry ranged from the simple and everyday *fornyrdislag* to the complicated *drottkvætt* “courtly meter.”<sup>16</sup>

### **Conclusion**

This paper is merely an introduction to the subject of Viking Age pastimes. There are many games I have not included in the previous sections because of brevity or simply because we have so little information on them, such as a game referenced in Bardarssaga

---

<sup>13</sup> Price 2002: 174; Carol J. Clover, John Lindow, Medieval Academy of America

<sup>14</sup> Rundqvist 2003: 70; Roesdahl and Wilson 1992: 236, fig. 72

<sup>15</sup> Finnur Jónsson, 1912–1915

<sup>16</sup> Foote and Wilson 1970; Frank 1978

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

where skins were thrown to some unknown effect. Many such games and stories existed but simply did not leave enough of a footprint that we can theorise any further about their rules or their place in the Viking cultural legacy.

Certainly, Viking age people did have as many and as diverse activities and hobbies as we do today. We can see the results of many crafts, arts and pastimes within the archaeological record. The information contained in this paper should help to a little of how the individual Norseman may have spent his time on a day to day basis, outwith what is shown in the overall modern view of marauding Vikings.

As I have mentioned before, there were certainly harsh periods of time both in war and in weather where the kind of people who played these games were formed. They were not simply the violent raiders often presented, nor did they spend most of their time on only the work of everyday survival. The Norse people had a rich culture and still created enjoyment and entertainment where they could find it.

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

### **Modern Works Cited**

- Dronke, U. 1997. *The Poetic Edda, Vol. 2, Mythological Poems*. Oxford: Oxford University Press.
- Ellis, H. 1943. *The Road to Hel: A Study of the Conception of the Dead in Old Norse Literature*.  
Cambridge: Cambridge University Press.
- Foote, P. and Wilson, D. M. 1970. *The Viking Achievement: The Society and Culture of Early Medieval Scandinavia*. London: Book Club Associates.
- Price, N. 2002. *The Viking Way: Religion and War in Late Iron Age Scandinavia*.  
Uppsala: Department of Archaeology and Ancient History.
- Kaufhold, M. 2001. *Europas Norden im Mittelalter*, Wissenschaftliche Buchgesellschaft.
- Rundqvist, M. 2003. *Barshalder 2: Studies of Late Iron Age Gotland*. Stockholm: University of Stockholm.
- Rundqvist, M. and Williams, H. 2008. A Viking boat grave with amber gaming pieces excavated at Skamby, Ostergotland, Sweden. *Medieval Archaeology*, 52: 69–102.
- Sanmark, A. 2004. *Power and Conversion. A Comparative Study of Christianization in Scandinavia*.
- Schön, E. 2004. *Asa-Tors hammare, Gudar och jättar i tro och tradition*. Fält & Hässler, Värnamo.
- Vidal, A. 2013. *Houses and domestic life in the Viking Age and medieval period*.
- Wolf, K. 2004. *Daily life of the Vikings*. Westport, CT, and London: Greenwood Press.

### **Primary sources**

- Bjorn K. Thorolfsson and Gudni Jonsson (eds) 1943. *Vestfirðinga sögur. Gísla saga Surussonar*.
- Fo' stbrœðra saga. þa'ttr þo'rmo'dar. Ha'varðar saga I'sfirðings. Auðunar þa'ttr Vestfirzka. þorvarðar þa'ttr.
- Krakunefs. *Islenzk Fornrit VI*. Reykjavík: Hid Islenzka Fornritafelag.
- Davidson, H.E. and Fisher, P. (ed. and trans.) 2008. *Saxo Grammaticus. The History of the Danes. Books I–IX*. Woodbridge: D.S. Brewer.

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

Dronke, U. 1997. *The Poetic Edda, Vol. 2, Mythological Poems*. Oxford: Oxford University Press.

Einar Ol. Sveinsson (ed.) 1934. *Laxdæla saga. Halldors' þættir Snorrasonar*. Stufs Islensk Fornrit V. Reykjaví'k: Hið Islenska Fornritafelag.

Einar Ol. Sveinsson (ed.) 1939. *Vatnsdæla saga. Hallfreðar saga. Kormaks' saga. Hromundar'*

*Guðru'narsonar*. Islensk Fornrit VIII. Reykjaví'k: Hið Islenska Fornritafe'lags.

Einar Ol. Sveinsson (ed.) 1944. *Brennu-Njals' saga*. Islensk Fornrit XII. Reykjavík: Hið Islenska Fornritafe'lag.

Einar Ol. Sveinsson and Matthias Thordarson (eds) 1935. *Eyrbyggja saga. Brands Thattrorva. Eirikssaga rauða. Grœnlendinga saga. Grœnlendinga þattr*.

Fox, D. and Palsson, H. (trans.) 1974. *Grettir's saga*. Toronto, ON, Buffalo, NY, and London: University of Toronto Press.

Gudni Jonsson (ed.) 1936. *Grettis saga Asmundarsonar. Bandamanna saga. Odds Thattr o'feiggssonar*.

Kunz, K. (trans.) 2000. *The saga of the people of Laxardal*. In *The Sagas of the Icelanders: A Selection* (eds J. Smiley and R. Kellogg). London: Penguin, pp. 270–421.

Palsson, H. and Edwards, P. (trans.) 1980. *Gongu-Hrolf's saga: A Viking Romance*. Edinburgh: Canongate.

Palsson, H. and Edwards, P. (trans.) 1985. *Seven Viking Romances*. London: Penguin.

Scudder, B. (trans.) 2000. *Egil's saga*. In *The Sagas of Icelanders: A Selection* (eds J. Smiley and R. Kellogg). London: Penguin, pp. 1–184.

Sigurdur Nordal (ed.) 1933. *Egils saga Skalla-Grimssonar*.

### **Secondary sources**

Arge, S. V. 2000. *Vikings in the Faeroe Islands*. In *Vikings: The North Atlantic Saga* (eds W. F. Fitzhugh and E. I. Ward). Washington, DC: Smithsonian Books in association with the National Museum of Natural History, pp. 154–63.

Batey, C., Clarke, H., Page, R. I. and Price, N. S. (eds) 1994. *Cultural Atlas of the Viking World*. Oxford: Andromeda Oxford.

- Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016
- Clover, C. 1988. The politics of scarcity: notes on the sex ratio in early Scandinavia.  
*Scandinavian Studies*, 60: 147–88.
- Carol J. Clover, John Lindow, Medieval Academy of America
- Ellis, H. 1943. *The Road to Hel: A Study of the Conception of the Dead in Old Norse Literature*.  
Cambridge: Cambridge University Press.
- Foot, P. and Wilson, D. M. 1970. *The Viking Achievement: The Society and Culture of Early Medieval Scandinavia*. London: Book Club Associates.
- Hammel van, A. G. 1934. The game of the gods. *Arkiv fo`r nordisk filologi*, 50: 218–42.
- Jensen, B. 2010. *Viking Age Amulets in Scandinavia and Western Europe*. Oxford: BAR International Series 2169.
- Kaufhold, M. 2001. *Europas Norden im Mittelalter*, Wissenschaftliche Buchgesellschaft.
- Lang, J. T. 1988. *Viking Age Decorated Wood: A Study of its Ornament and Style*.  
Dublin: Royal Irish Academy.
- Lerche Trolle, A. 1996. Life at Lindholm Høje. In *Lindholm Høje: Burial Ground and Village* (eds E. Johansen and A. Lerche Trolle). Aalborg: Aalborg Historical Society and Aalborg Historical Museum, pp. 79–87.
- Odman, A. 1992. House and home. In *From Viking to Crusader: The Scandinavians and Europe 800– 1200* (eds E. Roesdahl and D. M. Wilson). Uddevalla:  
Bohuslä`ningens Boktryckeri AB, pp. 137–43.
- Price, N. 2002. *The Viking Way: Religion and War in Late Iron Age Scandinavia*.  
Uppsala: Department of Archaeology and Ancient History.
- Roesdahl, E. and Wilson, D. M. (eds) 1992. *From Viking to Crusader: The Scandinavians and Europe 800–1200*. Uddevalla: Bohuslä`ningens Boktryckeri AB.
- Rundqvist, M. 2003. *Barshalder 2: Studies of Late Iron Age Gotland*. Stockholm:  
University of Stockholm.
- Rundqvist, M. and Williams, H. 2008. A Viking boat grave with amber gaming pieces excavated at Skamby, Ostergotland, Sweden. *Medieval Archaeology*, 52: 69–102.
- Sanmark, A. 2004. *Power and Conversion. A Comparative Study of Christianization in Scandinavia*.
- Schön, E. 2004. *Asa-Tors hammare, Gudar och jättar i tro och tradition*. Fält & Hässler.

Viking sports and fun – What they did to pass the time - Arlen Donald (Aonghus ill-ulfr)  
Kingdom of Artemisia Arts and Sciences Competition 2016

Simek, R. 1993. Dictionary of Northern Mythology. Woodbridge: D. S. Brewer.

Simpson, J. 1967. Everyday life in the Viking Age. London: Batsford.

Vidal, A. 2013. Houses and domestic life in the Viking Age and medieval period.

Wolf, K. 2004. Daily life of the Vikings. Westport, CT, and London: Greenwood Press.